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ADDRESS

OF THE

AMERICAN HOME MISSIONARY SOCIETY,

TO THE CHRISTIAN PUBLIC.

Since the commencement of the present century, the church, more signally than at any former period, has become the light of the world. By an impulse, powerful as it is extraordinary, Christians of different names have been brought under a practical conviction—that in their design to preach the gospel to every creature, there is need of extended co-operation. Sectional partialities have accordingly been overcome, the great brotherhood of the churches has been recognized, and the distant portions of Christendom have consented to commune together, in disclosing, and compassionating, and endeavoring to relieve the spiritual sufferings of our guilty and afflicted race.

In the midst of the progress of this state of things, the American Home Missionary Society has had its origin. It was organized in the city of New York, on the 12th of May, 1825, by the advice and assistance of a convention of the friends of missions from all parts of the United States.

The history of the several steps which were taken, preparatory to its formation, has been so recently published,* that it seems unnecessary to repeat it in this Address.

It now devolves on its Executive Committee, to ask for this new institution the patronage of American Christians.

In the discharge of this duty, we come before the churches and citizens of the United States with great cordiality and confidence. The friends of the religion and liberty of our country have been already so extensively consulted, and have been found so singularly unanimous in their encouragement of the measure, that we are sure the sentiments of the Christian community have not been mistaken as to the expediency of the formation of such a Society at the present time. Nothing therefore appears to be necessary to secure the patronage of the friends of missions throughout our national limits, but to satisfy the public that the Society which we now represent, is what they have desired it should be; that it is formed on a plan, which, in its execution, will be likely, under the blessing of God, to answer the high expectations which are already entertained of its future efficiency.

With this design in view, we proceed to lay before the public a brief exposition of the object and plan of this Society.

I. *Its object*, as announced in its constitution, is, in the proper sense of the word, *national*. It is not indeed to be expected that this Society will be called on to assist all the destitute congregations in the United States, who may require aid in the support of their ministers. Something, and it is hoped, *much* of this work of charity will be accomplished by those denominations of Christians, who have not been represented in the formation of this Institution, and who perhaps may choose to continue their operations under separate organizations. So far as they shall promote the preaching of the gospel in its purity, we bid them God-speed. This Society designs no interference with the benevolent exertions of those who may deem it their duty to act apart from its advice. It recognizes no sectarian interest or purpose, but asks the patronage of the Christian public in the spirit of Him, concerning whom, "*in the volume of the book it is written, Lo, I come to do thy will, O God.*"

Composed however as it is of those who are united in their belief of essential doctrines, and who do not greatly differ in their views of church government, and the qualifications for admission to the sacraments of Christianity, it is to be expected of course that its committee will assist in the support of only such ministers as hold a regular standing in the several ecclesiastical connexions represented in the Society, or are in doctrinal agreement and friendly correspondence with the same. By the employment of such missionaries, it is the object of this Society to occupy only the ground that otherwise would remain destitute of an evangelical ministry; and to assist feeble congregations in all parts of the United States, which on these principles shall desire its aid in the support of settled pastors. Its work therefore is to complete the building of the house of Jehovah in the land of our fathers, and to perpetuate it in the length and in the breadth of the future inheritance of our children. Its object must not be considered as accomplished till every parish in the nation is supplied with an able and a faithful minister of the New Testament.

In connexion with this national object let it be considered that the Congregationalists and Presbyterians of different names, who are already represented in this Society, are probably the largest denominations of Christians in the United States. Let it be considered also, that other denominations *may* hereafter make this Society the channel through which to convey their contributions to the destitute, and its founders can hardly be charged with presumption in having given to it the style of a *National Institution*.

II. *The plan of this Society is also National.* It is indeed the only plan which seems adapted to the accomplishment of its object. The history of Domestic Missionary efforts in this country, has rendered it manifest that the local Societies of the several states, while acting separately, can never be expected to occupy the land that remains to be possessed. Several of these Societies were in existence before the spirit of Foreign Missions had begun to warm the bosom of our churches. Since that time, others have been formed in almost every state and territory of the nation. And it cannot be denied that the spirit and efficiency of Domestic Missions have been increased a hundred fold by the interest which has been awakened in behalf of the heathen. The longer we have looked on the world, as the field of Christian enterprise, and contemplated the wretchedness of its darkest portions, the more deeply has our compassion been moved for our own kindred. State and County Societies have accordingly in more instances than one, resolved to supply all the destitute within their own bounds, and the zeal and effect with which they have pursued these local objects, have reflected great honor upon those sections of the church. In the mean time, many thousands of the children of the churches in the older states, whom the spirit of adventurous enterprise has led forth to the south and west, together with other thousands whom they have met on the plains which spread from Michigan to Alabama, have sent back their cry to our churches for aid. We have lifted up our eyes and looked on the field, and "behold it was white already unto the harvest." Our sympathies have been awakened, and several local Societies have passed their appropriate bounds, and sought to build up the wastes of other and newer states. The Missionary Societies of Connecticut and Massachusetts, the Board of Missions of the General Assembly of the Presbyterian Church, and the United Domestic Missionary Society of New York, which is now merged in the National Institution, have each sent missionaries to those interesting sections of our common country. Each of these Societies has done enough to prove the efficacy and importance of Domestic Missions, enough to convince the churches of our land that more, a thousand times more, remains yet to be accomplished.

It is evident that the work of Home Missions is yet in its infancy. Its importance has been in some measure felt, but its purposes have been too often broken off, and postponed, or executed with a want of system which has deprived it of half its effect. Hence it has been seen and lamented, that in the rapid enlargement of our borders, the increase of the means of religious instruction has fallen far short of the increase of population.

There was danger also, that in the progress of this great work, there might be interference and unhappy collision between the movements of these several sections. Some plan therefore which should combine and concentrate these separate efforts of the Church, and which, at the same time, should awaken the latent energies of the whole body, was seen to be necessary. There was also needed some point of supervision, from which the whole field might be steadily surveyed, and correct information communicated of the real wants and claims of the destitute.

Such a point has been sought, and such a plan we believe has been attained in the constitution of this Society.

The terms of membership are such, that the rich and the poor may meet together in its support, and while the one may evince the power of his religion, by 'casting in of his poverty all that he hath,' the other is invited of his abundance to consecrate liberal offerings to this service of the Lord. It is a provision adapted to the condition of all classes of our citizens. Every contributor to the Society is a member. Subscriptions to constitute Members and Directors for life may also be received, and the officers of the Society may be elected from every state in the Union. The members of the Convention who assisted in the formation of the Society, were from 13 states and territories, and its officers for the current year, have been elected from 16 states, and from the Congregational, Presbyterian, Reformed Dutch, and Associate Reformed Churches. Thus the friends of missions, of these several denominations at least, in all parts of the United States, who feel a common interest in this benevolent enterprise, are expected to take part in the work.

It was also an object of prime importance with the founders of this Society, to adapt the plan of its operations to the condition of existing Domestic Missionary Societies, in the several states, so as not to supersede them, except in accordance with their own desire, and not to hinder, but to stimulate and strengthen their efforts. This object they pursued with great deliberation, and now confidently believe it is attained by those provisions of the constitution, which prescribe the terms on which any Missionary Society may become auxiliary. These provisions are such as, it is believed, will render it highly beneficial to each local Society to seek a connexion with the National Institution.

Each Society, thus connected, will exercise all the control over its funds, which it shall desire, and occupy the field it may have chosen for the bestowment of its charities. No embarrassment will be thrown in the way of its appropriate operations. This Society asks from its auxiliaries only such funds as can be spared from their several local objects, while it proposes to cultivate the most friendly intercourse with them, and to give to each a portion of the benefit which, as a Parent Institution, it may itself derive from a connexion with all.

As it will be the purpose of the Executive Committee to acquaint themselves with the actual condition of all the destitute portions of our country, and as they will possess facilities for doing this, through the medium of Auxiliaries, and by the means of permanent officers and agents, which can be enjoyed by no local Society, it is believed that the advantages derived to each auxiliary from a connexion with this Institution, may be highly important. The wants of the whole land will thus be laid before each state, county, or congregational or town Society, and a common interest awakened. Each will be informed of what is accomplished by all. The churches of the North will sympathise with those of the South. Courage will provoke courage, and zeal enkindle zeal. The success of one will be the success of all. Christian feeling will be strengthened by united counsels and united efforts: and thus, while the lines of demarkation between the tribes of Israel may be more distinctly traced than ever before, each will be encouraged to perform its part, and the great work may be expected to move on with a harmony and an energy, which, under the blessing of God, will ensure success.

The extent of field, appropriated to each missionary of the Society, must be frequently modified by circumstances. In those territories which have been most recently settled, and where religious societies are unformed, it may be necessary to allow to each missionary a considerable extent of country, as his circuit. Ultimately, however, it is believed that in most cases, a single town or parish will afford ample scope for the labors of a faithful pastor.

III. It is proper to observe, that this Society has not assumed a national name without being aware that its *dependance is also national*. The successful prosecution of an object of so much magnitude and importance, will require large resources. No limited section of the country can be expected to furnish sufficient pecuniary means to enable all our new settlements and destitute places to support religious teachers. In addition to what the destitute themselves may do, a gift to this object will be needed from every Christian, and every good citizen in the land.

And this Society can be furnished with a sufficient number of ministers to engage in this enterprise, only by the blessing of God upon the united prayers and exertions of all our churches. In the progress of this design, the whole number of candidates and unsettled ministers now in the United States, of all denominations, would fall far short of the number required. Under God, therefore, it must depend upon the American Churches for men, as well as means.

It will also depend upon the experience, wisdom and piety of its friends throughout the nation, for advice and direction. Without these it can neither hope to retain the confidence, nor combine the resources of the religious public, and must fail to become the dispenser of those extensive and saving benefits for which it has been instituted.

IV. It remains only to state, that *the location* of this Society has been chosen in reference to the great national object which it contemplates. The city of New York possesses peculiar advantages as the seat of this Institution. Its site is central, in that portion of the country, which at present will be expected to furnish the principal resources of the Society, and its intercourse with all parts of the United States is constant. Here the necessary means can be more conveniently collected, and information more readily received, than at any other place. It is the heart of the land; and the God of nature seems to have designed that the channels through which this city derives its wealth from every line of the continent, should in return, be channels of mercy, through which the knowledge that saves is to be conveyed to the farthest limits of the nation.

Having thus presented the object and plan of the Society, the Committee owe it to the public, whose patronage they solicit, to state the measures which they propose to adopt in conducting its operations.

That the expectations of the friends of the Institution may not be disappointed, they design, as soon as practicable, to give to it a national attitude. Having assumed the responsibility of supporting all the missionaries of the late United Domestic Missionary Society, a large proportion of whom are located in the state of N. York, they are aware, that to advance the more enlarged object of this new Society, it will be expected that they turn their immediate attention to the states and territories more remote and more destitute. The Committee have accordingly resolved, relying on the liberality of the Christian public, for the ability, to employ as many approved missionaries as may be disposed, under their patronage, to settle in the southern states and territories; and have already adopted measures to secure a number of faithful and well qualified men, for this service, the ensuing autumn.

To enable them to carry this design into effect, and still further to enlarge their benefactions to the south and west, as they contemplate, while at the same time they continue their aid to the missionaries already in the field, the committee will need a large increase of means. To secure these in a manner which will be satisfactory to the other states, they rely with entire confidence on the liberality of the inhabitants of the state of New York, to furnish an amount much more than sufficient to support all the missionaries of this Society within their own state limits. It is believed that our own efficient auxiliaries in the interior of this state, will increase their exertions, and that other societies will be formed, and contributions made, with a view to relieve the National Institution from the necessity of expending any of the funds derived from other parts of the Union, in this portion of their field.

It is believed, that the full amount of funds derived from this city, and from the Northern and Middle States, excepting so much as is needed to supply the destitute within their own bounds, may be at once applied to the great national object of supplying the new and rising communities of the south and west, with the stated administration of the ordinances of Christ.

In view of the foregoing object and plan, the committee now make their appeal to the churches and citizens of the United States.

1. We respectfully solicit the correspondence and co-operation of all existing *Domestic Missionary Societies* in our country. Those which shall choose to sustain the relation of auxiliaries, under either of the conditions prescribed in the Constitution, will thus meet the wishes, and essentially forward the purposes of this Society.

2. We solicit the *friends of Missions*, in all parts of the Union, to co-operate with us in promoting the general interests of this benevolent enterprise. And here, though it is not our province to dictate, we may presume to suggest and recommend a measure, whose general adoption appears to us highly desirable. It is, that in every church and congregation where there exists ability to contribute to this object, a *Male* and *Female Association* be formed, on a plan, the outlines of which the reader will find appended to this address. In this city, and in that portion of the country which is not too remote for the convenience of such a connexion, it is recommended that all such associations become immediately auxiliary to this Society. In the more distant sections of the nation, it will be a saving of expense and trouble for congregational or church associations to seek a connexion with the parent institution through the medium of the County Societies in which they may be embraced; as all experience has proved, that auxiliary societies, confined to a single county, or a small cluster of towns, usually act with more efficiency, in proportion to their means, than those which embrace the whole territory of a state.

The Committee further recommend, that in those states where the usage prevails of the annual observance of a day of public *thanksgiving*, an annual collection be taken up on that day in every congregation, to aid the measures of this Society. We are not aware that this day has been very generally appropriated to collections for any other object, and we believe, that when the churches and citizens of the several states shall be assembled for the public expression of their gratitude to the Most High for national blessings, and remember that the greatest of these are the freedom and purity of our religious institutions, this suggestion will approve itself to every *flock of God*, as peculiarly appropriate to the occasion.

3. We solicit the *counsel and advice of individuals, and of the several judicatories of the Churches*, who may unite in this great and good work, and whose responsible privilege it is, in a great measure, to give direction to the religious charities of our country.

4. We make our appeal to the *destitute themselves*, and to those *afflicted portions of the church* which lie in the midst of the wide fields of spiritual desolation which we hope to repair. As it is the object of this Society to extend aid to the people, rather than to confer a favour upon the missionary, and as the amount granted to each congregation assisted, will be in proportion to their necessities, and the sacrifices they are willing to make to secure the blessings of a preached gospel, we solicit on the part of every destitute settlement, the most vigorous measures to supply their own wants. Having done all in their power, we invite them to make application only for so much aid as they *must have or remain destitute*, and then the principles of this Society will bind us to hear. If our treasury shall at any time be empty, we will put our souls in their souls' stead, and re-echo their cry, till the love of Christ, which is *coldly talked of*, shall be *warmly felt*, and the hand of pity extended to all the destitute in our borders.

We make our appeal to the *piety* and the *patriotism* of our country. We believe that the American Home Missionary Society may be whatever our citizens, in the fear of God, choose that it shall be. On them, therefore, is devolved the decision of its immediate and progressive influence upon this nation of freemen, and upon the world.

Finally, through the prayers of the churches, we commend the object and the plan, and the missionaries, and the patrons, and all the measures of this Society, to *Him who sitteth as King among the nations. Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchmen waketh in vain.*

ABSALOM PETERS, *Cor. Sec'ry.*

Peter Hawes, *Treasurer.*

Stephen Lockwood, *Recording Sec'ry.*

John D. Keese, *Chairman of Ex. Com.*

Gardiner Spring,
J. M. Mathews,
Matthias Bruen,
E. W. Baldwin,
John Nitchie,
Eleazer Lord,
Knowles Taylor,
Arch'd Falconer,
Thomas Webster,

} Ex. Com. of A. H. M. S.

American Home Missionary Society's Office,
No. 37, Nassau-street, New York.

* See the N. Y. Observer, for May 13 & 20.

AN UNSEARCHABLE PROVIDENCE.

An event of a public uncommon nature, says Mr. Orton, in which he was particularly concerned, deserves to be related, as an evidence of his great benevolence, and for the sake of the useful reflections he makes upon it:—"April 5th, 1741. At our assize last month, one Bryan Connell, an Irish Papist, was convicted of the murder of Richard Bromley, of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery several years. There was some remarkable circumstances in the course of the trial, in which I thought the providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine no person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day, with such solemn, calm, but earnest appeals to heaven, and fervent cries that God would inspire some with a belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper in which he would give an account of the places where, and the persons with whom he was, when the murder was committed, I was so struck with the affair, that I obtained time of the under sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitchurch and Chester, to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested that he was in Cheshire when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprieve him, as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed! I had labored with unwearied pains and zeal, both for the deliverance of his life, and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, nor more cheerful than his hope of deliverance had been. Among other things, I remember he said, "Every drop of my blood thanks you." He wished he might, before he died, have leave to kneel at the threshhold of my door, to pray for me and mine. "You," said he, "are my redeemer, in one sense, (a poor, impotent redeemer), and you have a right to me. If I live, I am your property, and I will be a faithful subject." The manner in which he spoke of what he promised himself of my friendship, if he had been spared, was exceeding natural and touching. Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lessons:—1st. To adore the awful justice of God, in causing this unhappy creature thus infamously to fall by her with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2dly. To acknowledge the depths of divine counsels; which in this affair, when I think on all the circumstances of it, are to me impenetrable. 3dly. To continue resolute in well doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, & thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part in my whole life. 4thly, May I not learn from it gratitude to Him, who hath redeemed and delivered me! In which, alas! how far short do I fall of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he express his gratitude! That he should be mine! That I might do what I pleased with him! That I had bought him! Spoke of the

delight with which he would serve me!—That he would come once a year from one end of the kingdom to the other, to see and thank me, and should be glad never to go out of my sight. O, why do not our hearts overflow with such sentiments on an occasion infinitely greater! We are all dead men. Execution would soon have been done upon us; but Christ has redeemed us to God by his blood. We are not merely reprieved, but pardoned; not merely pardoned, but adopted; made heirs of eternal glory, and near the borders of it. In consequence of all this we are not our own, but bought with a price. May we glorify God in our bodies and spirits, which are his!"

Religious Intelligence.

REPORT ON THE STATE OF RELIGION.

The Committee appointed by the General Association [of Connecticut] on the State of Religion, beg leave to report:—

That the dispensations of Divine Providence toward our churches the past year, have been somewhat peculiar. Very great mercies have been experienced, which should awaken our gratitude; and judgments, also, which call for humiliation before God. We see many going forth in the strength of the Lord in the best of causes; the redemption of souls from sin, and from future misery. We see others in array against them, and against the doctrines, commandments, and institutions of Christ, "saying, let us break their bonds asunder, and cast away their cords from us." We have been furnished with many singular interpositions of God in building the waste places of Zion. Again we find her walls broken down, and her worship forsaken. Several destitute Congregations that were weak, as to numbers and resources, have, the past year, been supplied with Pastors through the encouragement and pecuniary aid received from our invaluable Domestic Missionary Society. On the other hand, many of our brethren in the ministry, have not been suffered to continue by reason of death; and many more have been dismissed from the people of their charge.

In almost every part of the state, there is lamentation over the increasing prevalence of intemperance; and your Committee are persuaded that there will be yet greater lamentation, until there is a union of ministers and churches, to abstain utterly from the common use of ardent spirits; and till their efforts for the extermination of this evil are directed more immediately to its cause.

When we say the Sabbath is profaned among us, the half is not told. It is a lamentable truth, that even the professors of religion, who ought to be examples to others in word, in conversation, in charity and in holy reverence for the authority of God; are sometimes found in steam-boats, stages, and other conveyances, on the Sabbath, not with a view to keep "holy day," but because they choose to finish some worldly business, or consult their own convenience, rather than to obey God.

We mention these things in the confidence, that those who love the Lord Jesus Christ, and desire that his glory "may dwell in our land," who have thus brought reproach upon the Christian name, will on reflection, see their sin, and not again lend their name to a profanation of the Sabbath.

It does not appear that there have been any unusual efforts, the past year, for the propagation of error within our bounds; or that any new doctrines have been introduced, subversive of the faith of the gospel.

We are happy to learn, from the reports of the several District Associations, that most of our congregations are in a state of quietness; that there is an increasing attendance upon the public worship of God on the Sabbath; that Sabbath Schools and Bible Classes are multiplying, and exerting a most salutary influence upon both parents and children; that there is a general observance of the Monthly Concert of Prayer, and increasing interest in the religious charitable institutions of the day. The Connecticut Sunday School Union, has a prominent place in our benevolent institutions, and is more and more receiving the sanction of the friends of Zion. Both the Missionary Society of Connecticut, and the Domestic Missionary Society, demand continued efforts on the part of ministers and churches, that there may be regular contributions and increasing liberality, so that these Societies may be able to continue their useful labours in the cause of Christ. The Connecticut Education Society is in circumstances of extreme want, and unless something is speedily done to increase its funds, many of the beneficiaries must be greatly retarded in their progress, or abandon the expectation of becoming qualified for the work of the gospel ministry.

As evidence that the God of our fathers has not withdrawn from us his loving kindness, nor suffered his faithfulness to fail, we would mention the increasing prosperity of Yale College, early consecrated to the Church; its salutary influence on the cause of science and religion, and that some of the students have, the past year, as is believed, been numbered among the disciples of Christ. They would also notice with gratitude his favor toward the infant Theological Institution attached to the College, now under pecuniary embarrassment, and that in exciting a spirit of liberality and by increasing the number of students, the Lord is intimating his purpose that it shall yet live and prosper.

The number of places visited the last year by the special operations of the Spirit of God, is not as great as in some preceding years. There has been a revival in Litchfield which is especially worthy of notice; it is believed that two hundred have been converted to God. In Watertown, also, there has been a powerful work of divine grace. One hundred and twenty-eight have been added to the church, seventy-seven of whom are heads of families. There has been a more than usual attention to religion in New London, Wethersfield, Glastenbury, Andover, Warren, New Preston and North Woodbury.

The increasing interest taken in the religious anniversaries in the city of N. York, we consider as a token of good to our American Israel. Every year furnishes decisive evidence of the purpose of the King of Zion to make this land a place of his rest, and that here he intends to extend the victories of his word and spirit, and to bring into his service, not only a portion of the wealth of our country, but that influence which arises from office and literary eminence. It is indeed matter of rejoicing that so many high in office in different states, and the national government, are lending their aid to a more extensive circulation of the Holy Scriptures.

From the delegates of the General Assembly of the Presbyterian Church, we are happy to learn, that although extensive regions to the south and west, are destitute of the preaching of the word, yet that through the blessing of the Most High, five Presbyteries have been added to their number the past year; and that within the limits of the General Assembly, there have been extensive and powerful revivals of religion. In the Synod of Albany, 25 congregations have been peculiarly visited by the Spirit of God. "The theatre has been deserted; the tavern sanctified; blasphemy has been silenced, and infidelity confounded. The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted. The work continues."—And we would unite with them in saying, "long may it continue, till the dross of error and sin shall be consumed in the purifying fire of the Holy Spirit."

From Massachusetts, we learn, that while there is great cause to lament the prevalence of error, there is reason to hope that correct sentiments are gaining ground. In Williams College, there is a powerful revival of religion, and in that of Amherst very hopeful appearances of a similar work. There have been extensive revivals of religion in many other parts of the state. No one state in the Union appears so signally blessed of God at the present time, as the state of Vermont. There are revivals in more than thirty towns, and in the colleges of Middlebury and Burlington. The steady progress of these revivals, and the animation and holy zeal of the followers of Christ, give reason to hope that the people of that state, will experience yet greater blessings from heaven.

The delegate from the Evangelical Consociation in Rhode-Island, regrets to state, that he can give no account of revivals within their limits. Perfect harmony, and unanimity, however exist; and their churches are walking in the order, and in some good degree, in the purity of the gospel.

The friends of the Redeemer in New-Hampshire, find peculiar occasion of gratitude and praise to God in the recent revival of religion in Dartmouth College.—"Between fifty and sixty of the students have, as is charitably hoped, experienced the renewing and sanctifying influences of the Holy Spirit, and about twice as many inhabitants of the village." There are also, encouraging revivals, in several other towns in that state.

From this rapid glance at the state of religion within the limits of the General Association, and of ecclesiastical bodies connected with us, we have decisive evidence of the presence of our God and Saviour—that he is ready to hear and answer prayer, and to bless efforts for diffusing the knowledge of his salvation. "The Lord has done great things for his church, whereof we are glad." Dear Brethren, this is no time for sloth, or distrust of the truths and faithfulness of our gracious God. He has begun, and before our eyes is carrying on a work that he will never abandon, till the knowledge of his salvation shall cover the earth. This incipient fulfilment of so many great and precious promises, should animate our efforts, and give importunity to our prayers, for the coming and kingdom of our Lord and Saviour Jesus Christ.

Let us return to our work with joy of heart, and purpose of heart to do more for Christ, till we are permitted to see the glories, and celebrate the praises of his church triumphant in heaven.

CEYLON.

SUCCESS OF THE WESLEYAN MISSION.

By the kindness of a correspondent in London we are favored with the knowledge of some highly interesting facts in relation to the Wesleyan mission in Ceylon. They are derived from a letter of the Rev. Mr. Clough, Wesleyan missionary at Colombo, to the Secretary of his Society, dated Colombo, Nov. 5th, 1825. The following are extracts:—

"Brother Gogerly stated at our meeting a few days since, that at one place in his circuit, such a wish prevailed to hear the Gospel, that the chapel was too small to hold half of the people. They therefore resolved to enlarge it, and consulted a builder, who told them that a new one would be cheapest in the end. But the neighborhood is distant from building materials. While a consultation was going on upon the subject, the inhabitants of four villages came forward and stated, that some time ago, they had united to build a heathen temple, which they had done of the best materials, and at a great expense. This temple was situated not far from the chapel, and as they now began to see the folly and wickedness of heathenism, they would agree, in case the missionaries would accept the offer, to turn out the idols, clear it of its rubbish and convert it into a house of God; or if the missionaries preferred, they would pull down the temple, carry the materials to the place of our present chapel, and with the materials build a new chapel."

The temple was accepted, cleared, and converted into a house for the worship of the true God. In several of our circuits, Mr. C. adds, in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that they are crying out, "the places are too straight for us."

Our correspondent remarks that a priest of Budha having visited Mr. Clough, and spent several hours in conversation with him on the character and evidence of their different systems; that, among other things, Mr. C. showed him that the orations and and revelations of Budha, as given in the Latakas, contained many geographical falsehoods, as, for instance, that the earth is a plane, and not a sphere. "Your astronomy, your history, and in fact, the whole system of your theology," said Mr. Clough, "are in the same plight; it is all error." With emotion the priest then arose, seized the hand of Mr. C., shook it in the most hearty manner, said he could never have expected such discoveries to be made him, testified his gratitude for the time Mr. C. had spent with him, and begged him to become his spiritual instructor. Numbers of priests are said to be in similar circumstances.

THE BIBLE CAUSE IN RUSSIA.

The present Emperor of Russia is pursuing the same policy, with regard to the circulation of the Bible, that was commenced by his predecessor. They doubtless know, that in order to keep men slaves, they must be kept in ignorance.—*Rel. Int.*

The following Decree has been directed to the Metropolitan of St. Petersburgh:—

"Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you, as President of said Society, to suspend its active operations, without exception, until my further permission. You are hereby empowered to extend this my order to all the committees, branches and associations, connected with the Society, throughout Russia, and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials and money, belonging to the Society, wherever they are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Sclavonian & Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices.

(Signed) "NICHOLAS."

His Eminence immediately ordered a stop to be put to the printing of the versions at present in the press, &c. and to make up the accounts as soon as possible.

PALESTINE MISSION.

Extracts from late communications from Rev. Mr. Goodell.

About nine o'clock in the evening of May 3d, Signior Carabet came in, and said that he had a very long conversation with a number of Armenian pilgrims, who had just arrived from Jerusalem, and that he tho't some of them would purchase the holy scriptures. I immediately took 4 Turko-Armenian testaments, which were all I had in the house, and accompanied him to their place of encampment, at least half a mile distant. I found nine men and four women seated in a semicircle, on the green grass. They were from Orfa, the ancient "Ur of the Chaldees," the birth place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and Rachel spent their youthful days. Three months had elapsed, since they commenced the pilgrimage, and they would probably be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them, by the notorious Aboo Goosh, and they remained several days at Arimathea, with the hope of recovering them, but in vain. They procured others, and proceeded on their way; but on reaching Beyroot, two days ago, all their animals were seized for the Tartars to carry some express to the Pasha, and the poor pilgrims were waiting their return.

After taking a seat with them upon the ground, and accepting a long pipe, I listened to the sad story of their misfortunes and their wrongs, and endeavoured to give them some consolation. Signior Carabet then produced the Testaments. After looking at them a few moments, by the aid of those fires which the great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depot was not a mile distant, and that I would go and bring them as many as they wanted. They all arose as one man, and lifting up their hands to heaven, with one accord, said, "praise be to to God." I said "how many more will you take?" They answered "ten." As I wished to have a few in the house with me, I took 13 from the depot, but on returning to the pilgrims, they purchased the whole, making seventeen in all. Observing a woman very eager in purchasing one, I said to her, "good woman, can you read?" "No," she replied, "but I wish to carry one home to my son." Putting a testament in her hand, I said, "tell your son to receive this as a letter from heaven, as an epistle from his maker."

As they hoped to depart early on the morrow, and as there was no possibility of any "falling from an upper loft," I continued conversing with them till near midnight, and left them "not a little comforted."—Who can tell but that some of them, like the Eunuch, who had been up to Jerusalem to worship, may become savingly acquainted with the Gospel! Who can tell but that some of them may rejoice for ever and ever, that they were detained at this place, though by Turkish oppressors!

BIBLE SOCIETY OF RENSSELAER COUNTY.

It appears from the last Report of this Society, that a new impulse has been given to the exertions of the friends of the Bible cause in that county:—

"During the last fall and winter, an agent was employed to visit the different towns in the county, for the re-organization of the departments, or for the formation of associations to aid the general cause. This agency has been attended with manifest success. Public attention has been awakened to this subject; and the fruits of the undertaking were exhibited at the last annual meeting of the Society. Delegates were present from most of the towns, and feelings of interest were evinced which could not but encourage the hearts of those who love the bible, and who desire to see it placed in the hands of every human being. The scenes of this day will long be cherished by those who were present.

"By the labors of the agents employed, and the exertions of the friends of the bible cause in different parts of the county, associations have been formed in almost every town, which will, no doubt, accomplish much good. Some of these auxiliary institutions, from the recency of their organization, have not yet forwarded their reports; and others, from the same cause, have not been able definitely to state the amount of funds which they may be able to furnish. The work, however, appears to have commenced under favorable circumstances, and the board have the fullest confidence, that there is energy enough in the Christian public to carry it on. The blessing of God on the efforts which are now making, will insure the anticipated result.

"In Lansingburgh, an association has been formed, consisting of sixty members; in the three Lutheran congregations in Schaghticoke, Brunswick, and Sandlake, which are associated under one pastor, three societies, embracing in all ninety-five members; in Nassau, a female association has been organized, with encouraging prospects, and $52 17 have already been forwarded to the treasurer of the county society; in the north part of the same town, an association has remitted $11; the department of Grafton has paid over $23 50; the department of Sandlake reports sixty members, and has remitted $21; a female association in the same town, has forwarded to the treasury $9 34; in Pittstown an association has been organized, which has paid over $12 25; three associations have been formed in Greenbush, one of which has remitted $14 50; an auxiliary has been formed in Petersburgh, consisting of thirty or forty members, and in Berlin an association has been recently organized, consisting of forty members. Something is doing in other places, of which the board have not received official information.

"The call for Bibles and Testaments by different departments and associations, is far beyond the present ability of the county society to furnish. Our wants appear to have multiplied as they have been made the subject of critical inquiry. The more the board examine the condition of this county, the more deeply are they impressed with a sense of its spiritual necessities, and with the importance of making more vigorous efforts to supply its increasing population with the Bible. A great work is before this society; and every member ought to press forward in this beneficent and holy enterprise. The Bible cause is the cause of God; and it is indeed a privilege and an honor to bear a part in its grand and efficient movements.

"From the treasurer's report, it appears that there is now in his hands the sum of $122 76—and in the depository, 86 Bibles, and 134 Testaments. This society has purchased since its organization, 2,287 Bibles, and 2,181 Testaments. While the board lament that so little has been done, they would bless God for his smiles upon their feeble efforts, and take courage and go forward."

AN IMPORTANT QUESTION.

What is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New Testament? Because the one is made purely a question of criticism; The other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a school boy to his task, and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among Christians that we meet with among scholars and literati, about the system of Epicurus or the philosophy of Aristotle. But here lies the distinction between the two cases. When we make out, by a critical examination of the Greek of Aristotle, that such was his meaning, and such his philosophy, the result carries no authority with it, and our mind contains the genial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to it. It is quite in vain to talk of the mysteriousness of the subject, as being the cause of the want of unanimity among Christians. It may be mysterious in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies, and self formed principles. It may be mysterious in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritive revelation which has been made to us of its existence and its truth. But if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracles of God, and that we are not called upon to effect a reconciliation between a revealed doctrine of the Bible, and an assumed or excogitated principle of our own, then we are satisfied that we would find the language of the Testament to have as much clear, and precise, and didactic simplicity, as the language of any sage or philosopher that has come down to us.—*Dr. Chalmers.*

London Merchant Seamen's Bible Society.—At the eighth anniversary of this Association, in April last, Lord Exmouth of the navy, presided, and spoke in favor of the object for which it has been established. In reply to an objection frequently urged, that when a sailor became religious, he was unfitted for the performance of his duty, this experienced officer stated, that from his long connection with the navy of Great Britain, he would fearlessly assert, that the best and most honest men were those who were most religiously inclined.

The utility of such institutions as that which now called them together, was evinced by the progressive improvement which had taken place during the last few years, in the habits of sailors.

The Society's report stated, that the number of bibles and testaments sold or distributed during the year past, considerably exceeded that of preceding years, and that sailors were more willing to receive the scriptures than they had formerly been. The total number issued by the Society since its formation, was stated to be—Bibles, 10,430, and testaments, 11,360, being nearly five times greater than had been expected.

On the motion for adopting the report, Capt. Parry, the distinguished Asiatic navigator, made an address, which was received with enthusiasm. In the difficult enterprise in which he had lately been employed, he said he always found those who had the fear of God before them, to be the bravest and best men. During the long and dreary winter which he had passed in the northern regions, schools were established on board the ships, and the system of education was not confined merely to instruction in reading and writing, but to the religious improvement of the men; and its salutary effects were observable in their conduct whenever occasion presented. The gallant captain solemnly protested, that wherever any enterprise of difficulty was to be attempted, he had always selected men who were remarkable for their attention to religious duties, and in no one instance had he occasion to doubt their courage or their perseverance. Were he to be employed in a similar undertaking again, he would, if possible, have no man on the expedition that had not a proper feeling of religion.—*Rel. Chron.*

Domestic Missionary Society of Connecticut.—From the tenth annual report of the Directors of this Society, it appears, that during the past year, sixteen missionaries have been employed for a greater or less portion of the time, in as many different churches. The income of the Society, for the year, was $1734 85—being an increase over the past year, of $108.

American Home Missionary Society.—The Treasurer of this Society, acknowledges the receipt of $2,702 80 since the 10th of May last, from auxiliary societies, individual donors, collections in churches, and from persons to constitute themselves directors and members for life.

American Education Society.—Receipts into the treasury, for June, $1503 24.

The Western Preacher.—The Editor of the Pittsburgh Recorder has it in contemplation to issue proposals for publishing by subscription, a work of this title, to consist of original sermons, the productions of the most distinguished living preachers of the Western Country—to be issued in monthly numbers, of about sixteen 8vo pages each, covered and trimmed.

Augusta College is under the care of the Methodist Episcopal Church. It is situated in Augusta, a pleasant village in Bracken county, Ky. 45 miles above Cincinnati, and about 20 below Maysville. The instructers are a President, 2 Professors, and 3 Tutors. A building is erected sufficient to accommodate 150 students. The number at present is 110.

There are 3000 Bible Societies in the world, all founded within 20 years.—Their annual receipts are about 1,000,000*l*, ($4,500,000) and more than three millions of Bibles have been distributed over the globe, in 140 different languages.

We understand, says the Florida Herald, that the Pope of Rome, has appointed a Bishop for the states of Tennessee, Alabama, and the territory of Florida, with the title of Bishop of St. Augustine.

Revivals.

The state of religion in this vicinity at the present time, calls for great heart-searching, among the friends of the cause. Let each one ask himself whether he has not lost some of his former ardor in prayer—whether his dependence on the sovereign pleasure and the faithfulness of a covenant-keeping God, has not been exchanged for a trust which centres in means, and rests entirely on appearances; and whether, under the influence of some such partial declension as this, he has not also become remiss in other things—whether he has not become lax in his closet devotions—whether he does not suffer the details of business to interfere with religious duties; and whether he is not beginning to be less faithful in admonishing the impenitent, and in strengthening the hands and encouraging the hearts of his brethren? If the answer to such interrogatories as these must at length be given in the affirmative, the result is easily foretold. Iniquity will come in like a flood; the enemies of vital godliness will be seen to triumph; and the vine which the right hand of the Highest hath planted and watered, shall become withered and barren. Let the friends of religion arise, and call loudly on Him who manages the times and the seasons, and in whom is the residence of every gift, and mercy, and blessing, that the latter as well as the early rain of his influences may descend upon us, and that the vineyard of his people be not given up to blasting, and drought, and desolation.

The revival in Wethersfield, which commenced in Mr. Emerson's school, has become a great and glorious work. It has ex-

tended over the place, and there are encouraging prospects that it will spread in some of the neighboring towns.

More than a hundred can be numbered already, who are hoping that they have passed from death unto life; and as many more attend the meetings of enquiry, appointed for those who are anxious for their souls. These meetings are awfully solemn. Persons who have come from the neighboring towns to see what the Lord is doing in Wethersfield, have in a number of instances been brought under deep conviction of sin, and led to cast their burthen upon Him who alone can give rest to the weary and heavy laden. They have returned rejoicing in hope, feeling that the half was not told them.

The revival at Northampton, we understand, is great and powerful. At Springfield the work is advancing with steady progress—twenty were added to Mr. Osgood's church at the last communion.—*Rel. Int.*

We learn with pleasure that the Church of Christ in Charleston, S. Carolina, late under the pastoral care of the Rev. Dr. Furman, and now having the Rev. B. Manly "to the minister," is at this time experiencing the special blessing of God in the outpouring of his Spirit. About 40 have been immersed in the name of the sacred Trinity, on a profession of their faith, and added to the Church.—*Ch. Sec.*

We learn by a letter published in the Columbian Star, that a religious attention exists in Loudoun co. Va. particularly in the vicinity of North Fork and Ketockton churches. Fifteen in the latter, and more than ten in the former, have made public profession of their faith.—*Rec. & Tel.*

Edgecomb and Boothbay.—The Lord has poured out his Spirit in those places, and a number have found him to be precious to their souls. Four young people followed their Redeemer in the ordinance of baptism last week. It is expected that a number more, who have been hopefully converted to God, will soon follow the same example.

[*Machias Star.*

The Editor of the Columbian Star has published a letter from the Rev. James M. Challiss, dated Upper-Freehold, N. J. July 3, stating a happy revival in two Baptist churches in that vicinity, in which 31 had followed their Lord in Baptism. The principal part are heads of families.

Ch. Watchman.

WESTERN RECORDER.

UTICA: TUESDAY, AUGUST 1, 1826.

Profanation of the Sabbath.—We intimated last week, that the increasing profanations of the Sabbath had become an evil of such magnitude, as to require the immediate attention of ministers and churches; and we pointed out, in a general manner, what course should be pursued. But let us now descend to a few items, which relate to certain points of instruction.

1st. Many doubts have arisen respecting the origin and the obligatory nature of the Christian Sabbath; and these doubts have had influence more or less, with professing Christians of every denomination. It has been urged that the New Testament contains no special command respecting the Christian Sabbath; that the command instituting the Jewish Sabbath had reference to the *seventh*, and not the *first* day of the week—that if this command *has been repealed*, there is no *preceptive* warrant for keeping *any* Sabbath; and that if it *has not* been repealed, then the *Jewish* Sabbath and *that alone*, requires the observance of the Christian church.

2d. It has been said, in answer to these representations, that the original command has never been repeated—that it is of course still binding in its nature—that the *day only* has been changed, that the religious character of it remains the same as in ancient times—that the change from the seventh to the first day of the week is authorised by the example of the apostles and early christians, which example, coming as it does from men who were inspired, has the entire sanction of a law.

But the unhappiness of this answer on the minds of the multitude is, that it has seldom been stated with clearness and precision in all its parts and dependencies. It has been clogged with extraneous matter. Some points in it which needed proof or illustration have been taken for granted; and others which are self-evident have been obscured by the multiplication of arguments. And, what is of still more consequence, the very circumstance that so much labour is required to establish the existence of a command, casts of itself, a shade of doubt over the whole train of reasoning.

3d. To answer the doubt last mentioned, as it should seem, some have urged that the Sabbath is to be viewed in the light of a gift to man for the purpose of his spiritual improvement; and that it becomes his duty because it his special interest to keep the Sabbath.

But here again there is something like a suspicion cast over the existence of a divine requirement, enforcing the observance of the institution. Christians who adopt this reasoning, will feel little responsibility about keeping the Sabbath, in all cases where spiritual improvement seems out of their reach, if not where interest or convenience offers a plausible temptation. Their example will thus have a pernicious influence on the ungodly; and the latter, dead as they are to the whole subject of spirituality, will be induced to reject all that appertains to the Sabbath as a matter of course.

4th. The difference of opinion about the time of commencing the Sabbath, has led indirectly to violations of holy time. Some have plead for Saturday evening, others for Sabbath evening, as holy time; and a third class have plead that the question as to these evenings, is altogether immaterial, provided that only one of them be kept. The two first of these classes exhibit the spectacle, first, of Christians belonging to the same church, some keeping, and others totally disregarding a particular evening; and second, a sort of compromise, amounting almost to a contempt of the Sabbath, as often as these different individuals fall in company together. The third class exhibits certain individuals, strenuously observing certain hours as holy, at one time, and of utterly disregarding them at another, just as *convenience seems* to dictate. The inconsistencies which prevail in these three classes are more than sufficient to give rise to a fourth and very numerous class, who keep neither of the evenings; and to a fifth, who venture to treat the day itself, in a similar manner.

5th. The general sanctity of the Sabbath has been greatly lessened by the different interpretations which have been put upon the phrase, "works of necessity and mercy," as it occurs in the Assembly's shorter catechism. This phrase is not indeed to be found in the scriptures, and, to say the least of it, it is one of doubtful import and of questionable propriety: But it will still serve as a convenient pretext for those who are inclined on the side of lax interpretation, respecting the duty of observing the Christian Sabbath, to "keep it holy unto the end of it."

Now when we take into view the preceding items, with all the train of consequences which are readily seen to stand connected with them, we shall need no further argument to prove that the community need instruction and admonition; and so far shall we be from wondering at the decreasing sanctity of the Sabbath, that the greatest wonder of all will be, that every vestige of it has not been swept from the land.

Utica Tract Depository.—This interesting Depository has just been replenished by the addition of a quantity of bound volumes, a large assortment of children's books, and ONE MILLION PAGES in separate tracts, received from the late issues of the American Tract Society.

The Utica Auxiliary Tract Society, whose agent takes charge of this depository, is becoming an important branch of the parent institution, and numbers already between twenty and thirty flourishing auxiliaries of its own. Much is doing for the cause of tracts—but not the hundredth part of what should be done. Look at the flourishing villages, the extended population, the rising prospects, the moral, literary, political, agricultural and commercial character of the country. Look at the privileges of this favored land, and at the *abuse* of these privileges. Look at the whole catalogue of vices which are springing up among us, and see how rapidly these are accumulating, by the building of theatres and circuses; by the influx of emigration; by the tide of inland commerce; and by various other causes, which operate almost with the certainty of mechanical engines, to demoralize the inhabitants.—Look at these facts, and then say whether the whole extent of Christendom furnishes any other field for tract distribution, which promises so much result to the laborer, and holds out so many inducements to exertion. Let every Christian inhabitant participate in this labor.

Agreeably to our promise, we present to our readers, to-day, the Address of the Executive Committee of the American Home Missionary Society. We are not generally fond of long articles; but if they were always as good as in the present instance, we should never complain of them. Our readers will not fail to reflect on the subject matter of this address, and to appreciate its importance. The American Home Missionary Society is flourishing beyond the most sanguine anticipations; we fully subscribe to the wisdom of its measures; and most heartily do we wish for the continuance of its prosperity.

The Editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, being collections taken on the 4th ult:—

From Sherburne, Chenango co.	$21 00
From two individuals in Smyrna,	4 00

Political.

FOREIGN.

Extract of a letter to a gentleman in Salem, dated "ST. PETERSBURGH, May 18.

"The coronation of the present Emperor is to take place at Moscow next month. The serious affair of the 22d December has caused very many of the officers of the army (of the first families in the Empire) to be arrested, and it is said more than a thousand are now confined in the castle of this city: Their fate is very uncertain. The first battalion of the regiment of guards amounting to more than 20,000, and commanded by a Colonel, set off a few days since for Moscow. After a forced march of two days, the commander ordered the men to be drilled, which they refused. He then attempted to force them, upon which they shot him dead on the spot, and afterwards cut him to pieces with their swords. Affairs at present are in a very unsettled state, and well informed men predict something serious before a great while."

It is said that the Bishop of Missolonghi blew himself up on a barrel of gunpowder, on the entrance of the Turks; and that the Swiss Editor of the Greek Chronicle blew his own brains out. The Turks intended to send 16,000 ears to Constantinople, in token of their victory; but not finding so many dead as they expected, Ibrahim sent troops into the country to complete the number, and determined that half the inhabitants of Arta should be included. Such are the enemies the Greeks have to contend with.

The total amount of money received by the Greek Committee of Paris, from May 16th to 20th, was 51,341 francs: From January 1st to May 20th, 443,053 francs, (nearly $90,000.)

A body of weavers, residing at Bolton, in Lancashire, have petitioned Lord Bathurst, requesting him, for charity's sake, to transport them, together with their wives and children, to Canada, or any other British settlement.

Liberation of Slaves.—It is said that 3000 slaves have been captured and liberated on the coast of Africa, during the last 12 months, by the British squadron under command of Com. Bullen.

An arrival at Philadelphia, from Calcutta, brings intelligence that the British army had reached Ava, the capital of the Burman kingdom—and that Sir A. Campbell had informed the king, he would destroy the city, unless the treaty concluded with the generals was ratified in 24 hours.

DOMESTIC.

Beauchamp, the murderer of Col. *Sharp*, has been executed. Previous to the execution, his wife and him were both in the same cell, and made an attempt to destroy themselves. They were watched. She only succeeded, by plunging a knife in her breast. Directly after, he was executed. Thus terminated the lives of a foul murderer, and an artful unprincipled woman—begun in criminal indulgence, and ended in murder and disgraceful death.

Death of Desha.—A letter from a gentleman of Millentown, (Ky.) to his friend in Philadelphia, after giving an account of the execution of Beauchamp, and the tragical death of his wife, thus proceeds:—"But you will ask me where is the ruthless villain that prostrated poor Baker? Is he feasting on *ice creams, mince pies*, &c. &c. I know not what answer to make you, but one thing is very certain, that he has *cut his throat from ear to ear*. His windpipe is cut entirely in two pieces, and yesterday, immediately after he committed the act, the surgeon of the town sewed it up: but at sun down he was near smothering, when they again opened it, and the news has just come in that he is dead. Of the authenticity of the statement I have no doubt. After the surgeon had entered the jail, when he was first discovered, he observed to Desha that his moments were but few, and the better way would be to make a confession.—Desha pointed to a piece of paper besprinkled with blood, upon which was written—"*Innocent of the charges alledged against me.*" The surgeon requested him to affix his signature, which he did. This is the current report here to-day, and I have no hesitation in believing it true, with the exception of that part which relates to his confession. It would require stronger proof than the words even of *a dying man*, to make me believe that any other person than *Isaac B. Desha* murdered *Francis Baker.*"

Funeral Honors.—The Common Council of the city of Boston have resolved that "it is due to the eminent patriotism and distinguished public services of the late JOHN ADAMS and THOMAS JEFFERSON, that their lives should be commemmorated in a public discourse." They have selected the Hon. Daniel Webster to deliver the discourse on a day not yet appointed; and have appointed a committee to make other arrangements. Similar measures have been adopted in many other places. We have collected the names of several gentlemen, who have been appointed to deliver eulogies. In Virginia, Gov. Tyler. In Albany, Hon. Wm. A. Duer. In Philadelphia, Hon. John Sergeant. In Baltimore, Hon. Samuel Smith. In New-York, Rev. Dr. Rowan. In Newburyport, Hon. Caleb Cushing. In Providence, Joseph L. Tillinghast. In Washington city, William Wirt, Attorney General. In Philadelphia, Nicholas Biddle, Esq. before the Philosophical Society, of which Mr. J. was President.—*Rec. & Tel.*

The news of the intention of the U. States to send commissioners to Panama, is said to have produced great satisfaction in Chili. Indeed it is stated that the example of this country is considered very influential on this important subject, and calculated to fix the views and interests of those southern countries more strongly on the intended congress. In fact we think no one who has had any intercourse with South Americans can doubt, that the efficacy and usefulness of that body would have been materially lessened, if the United States had withheld from it their countenance, and thus cast an apparent disapprobation upon its objects and its principles.—*N. Y. D. Adv.*

The first time the Declaration of Independence was publicly read in Massachusetts, was in this town. The express, on his way to Boston, furnished Isaiah Thomas, Esq. with a copy for publication in this paper, of which he was at that time the publisher. The news of its receipt soon spread throughout the town, and a large concourse of people collected, all anxious to see or hear so extraordinary a document. To gratify their curiosity, Mr. Thomas ascended the portico of the South Meeting House, (then the only one in the town) and read it to those who were assembled. Half a century has since passed away, during which our country has increased in wealth, population & power, beyond all former precedent. Mr. Thomas still lives to witness the prosperity of the country, and yesterday joined in the celebration of independence in the same house, from which he read the declaration fifty years ago.

[*Worcester Spy.*

Cherokees.—This tribe of Indians, we are informed by the Knoxville Register, are in a high state of civilization. Their government is regularly organized, and the province of each department definitely prescribed. The nation is laid out into 8 judicial districts, and a judge and marshal, sheriff and constables appointed to each, for the due administration of justice.—Taxes are assessed and collected, and children educated. The introduction of ardent spirits, is prohibited, and the ordinance of marriage strictly regarded. The national council is composed of four delegates from each district, who receive one dollar per day, for their services, each. Their president is allowed $2 50 a day, during the sitting of the council. The business of the council is suspended during the Sabbath; and all merchants, mechanics, &c. must close their doors on that day. They have laws relative to roads and fences. The sheriffs and constables are elected by the people; and the marshal by the national committee. They have also a treasurer, who is authorised to loan surplus funds upon good security. Every department is arranged with surprising regularity and skill.

[*N. Y. Bap. Reg.*

Route to the Pacific.—From the falls of the Ohio, by steam-boat, you reach the mouth of the river St. Peters in twelve or fifteen days. By the Hudson, the New-York canal, Lake-Erie, Green-Bay, Fox-River, Ouisconsing, Mississippi, you arrive with goods in thirty days. By the St. Peters, you reach Lake Travers; from thence, now in carriage or waggon, but in time, all the way by water, you cross to the mouth of the Cheyenne; you ascend said river; you take the Big Horn; you are at the Southern Gap of the Rocky Mountains, in 42; you descend either Lewis's River or the Multomah, or cross the country; you are in the Bay.

[*Mr. Tarascon.*

Mission to England.—The mission of Mr. Gallatin to England is one of very high importance, perhaps the most so of any that has gone from this country since the Ghent Mission. We learn from a leading article of the National Journal, that besides other matters in dispute, there remains to be adjusted, 1. The northeastern boundary. 2. The navigation of the St. Lawrence. 3. The boundary on the northwest coast of America. 4. The Colonial Trade. 5. The Slave Convention.

Detroit, Michigan Territory.—The chiefs of the Sagana tribe of Chippewa Indians have applied to the Executive for the release of *Chimchick*, or Big Beaver, confined on a charge of murder. They offer personal security, and the pledge of their annuities, for his appearance at court. It is said the subject will be referred to the President of the U. States.—*Ch. Watch.*

"We have noticed (says the Hampden Journal) no less than thirty different instances, in which lives or limbs were destroyed by the explosion of gunpowder, at the late celebration!" Is there no mode of celebrating the day, more appropriate, and less dangerous than "*gunpowder praise?*"

A Buffalo paper says: "The number of strangers which arrived in our village by different conveyances, in the course of *Sunday*, exceeded *four hundred.*" How long will the Sabbath be a day of rest in that village?

Gaol Delivery.—While the gentlemen in N. London, associated in celebrating the 4th of July, were at dinner, a proposition was made by Mr. Law, to effect a general gaol delivery of the debtors. This was unanimously agreed to by the party: and the example of the President of the day (Judge Perkins) was followed by very liberal donations. The Sheriff was requested to discharge the debtors, who were immediately presented to the company, refreshed with wine, and permitted to return to their houses, with grateful recollections of the National Jubilee.—*Con. Obs.*

Oliver Putnam, Esq. who lately died at Hampstead, has bequeathed to the town of Newburyport the noble legacy of fifty thousand dollars, for the endowment of a seminary of practical learning.

Mr. Monroe having failed to sell part of his real estate, as advertised for the 12th and 14th of June, now gives public notice, that he will again offer it for sale on the 18th inst. WITHOUT RESERVE. This part of his estate contains 3500 acres, nearly 3000 of which are mountain land.

The Hon. John Trumbull, aged 76 years, (author of M'Fingal) composed an oration for the occasion, which was read by A. G. Whitney, Esq. at the celebration on the 4th inst. at the city of Detroit.

LO! THE POOR INDIANS.

A letter from a gentleman, resident at the Colorado River, (Mexico,) to the Editor of a Louisiana paper, dated April 29th, says—"On the 2d inst. a party of Indians, 16 in number, came to the house of one of our citizens, under the pretence of friendship; but in the course of the day, became very impudent, and manifested signs of hostility. It was, in consequence, thought advisable to embody a parcel of men, not for the purpose of defending only, but also of attacking them. Runners were immediately started through the settlement for that purpose: They were attacked at day light on the succeeding morning, and thirteen of their number were *killed*—the balance, three of them, two of whom were wounded, escaped to their village. Spies were sent after them, to ascertain, if possible, what might be their further intention, who, upon arriving at their village, found them all in lamentation and bustle, and who were not permitted to stay among them.—They could learn nothing decisive; except being told "that the Americans were not good." Under the apprehension that they will seek to revenge themselves on our settlement, we have all left our homes, and are fortifying ourselves in the interior with all speed; but I much fear that this unfortunate event will be the ruin of our settlement."

Fifty dollars have been appropriated by individuals of the Presbyterian Society in Fairfield, Herkimer county to constitute the Rev. David Chassell, a Director of the Western Education Society for Life; and fifty dollars have been appropriated by individuals of the Presbyterian Society of Little-Falls, to constitute their Pastor, the Rev. Stephen W. Burritt, a Director of the same Society for Life.

ORDINATIONS.

At an Ordination held at Trinity Church, Fishkill, on Wednesday, 12th ult. by Rt. Rev. Bishop Hobart, Rev. WILLIAM B. THOMAS, Minister of said Church, was admitted to the Holy Order of Priest; and Messrs. EDMUND D. GRIFFIN, WILLIAM LYNN KEESE, and ALEXANDER H. CROSBY, recently Students in the General Theological Seminary of the Protestant Episcopal Church, to the Order of Deacons.

On Wednesday, 12th ult. Rev. HEMAN ROOT was ordained to the Pastoral care of the Gilmanton Central Congregational Society. Sermon, by Rev. Mr. Edwards, of Andover, Mass.

MARRIED.

In Troy, on the 20th ult. by the Rev. Mr. Butler, HERMAN KNICKERBACKER, Esq. of Schagticoke, a Judge of the Rensselaer county courts, to Miss MARY BUEL, of the former place, daughter of David Buel, sen. Esq.

In Waltham, Mr Bennet Treat, to Miss Mary Wellington; and Mr. Charles Hastings, to Miss Martha Wellington. The young ladies are twin sisters; and the young gentlemen tho' not brothers are of the same age.

DEATHS.

In this village, on the 26th ult, widow Mary Ellis, aged 74 years.—On the 27th, an infant child of Mr. Orion Fuller, aged 3 months.—On the 30th, an infant child of Mr. Asa Campbell, aged 15 months.

At Auburn, on the 19th ult. Stephen W. Hughes, Esq. Sheriff of the county of Cayuga. Æt. 33. He was justly esteemed for the sincerity of his friendships, the warmth and benevolence of his heart, and for his kindness and his charities to the poor and the unfortunate.

In New York, Catharine, daughter of the late Lord Sterling, and relict, successively, of Col. Wm. Duer and Wm. Nelson, Esq. She was the mother of the Hon. Wm. A. Duer and of John Duer, Esq.

In New-Haven, June 29, Edwin H. Hotchkiss, aged 19. During a painful, protracted sickness of seven months, he exhibited the Christian graces of faith, hope, meekness, patience and love. Before his confinement, he manifested an uncommon fondness for the Bible and was much attached to the Sabbath school. In his sickness, he satisfied all who conversed with him on the subject, that he had a well grounded hope of salvation through faith in a Redeemer. His pious mother, and grand parents, have the blessed consolation to believe that their loss is unspeakable gain to him.

In Boone co. Kentucky, June 10th, Rev. James Dicken, 45. He was ordained in June 1820. An extensive circle of the Baptist churches in Kentucky, Ohio, and Indiana, partook of his evangelical labors in the gospel ministry.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c. &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*

Utica, June 6, 1826. 1tf

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receive at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N. York, June 5, 1826. p5, 20oct.

CURE FOR STAMMERING.

TO such as are troubled with stammering, or an impediment of speech, it may be of importance to know that the subscriber, who is under engagement to go to Rochester, and will return to Utica by the 1st of August, professes to be able to cure any case, of ever so obstinate a nature, in a very few days. Certificates of the success which he has invariably met with, might be given; but conceiving the best evidence to those troubled with a complaint so provoking to be a radical cure, he deems it unnecessary.

CHRISTOPHER J. HAMMOND,
Agent for WERDER HAMMOND.

Caughnawaga, June 14, 1826.

C. J. Hammond will stop a few days at the principal villages between this and Rochester.

J. Liswell, agent for Werder Hammond, is on a tour to the North, and will stop at all the principal villages.

To Stammerers.—This is to certify, that I, Peter C. Brown, of the town of Root, county of Montgomery, have been troubled for thirty years with an impediment in my speech, and on the 24th day of June I attended Mr. W. Hammond's school in Caughnawaga for three days, and returned home on the 26th of the same month perfectly cured. Those that are troubled with an impediment, I advise to apply to W. Hammond or his agents, June 26, 1826.

5,1Aug.p PETER C. BROWN.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Telegraph.

THE MOTHER.

Her babe was ever sickly, and its cheek
Wore not the hue of health. Its little bosom
Just heav'd with its faint breath, and ever often
A sob escap'd its heart, and a big tear
Came rushing to its eye. Its bloodless lip
Seem'd not the prey of fell disease, but death
Came calmly o'er its frame, like a thin mist
Over a lake, at even, or a melting
Of distant music on the silent sea.—
The mother watch'd her infant, as it pined
And sicken'd on her bosom; and she hush'd
Its low and plaintive murm'rings; and at night
When all around was sleeping, and the air
In its unechoing silence gave no sound,
She sat with heavy eyelids by her child,
And hush'd her very breath, lest it should wake
And find its grief again. Night after night
She thus did keep her vigils; and when day
Rose on her wearied senses, and she fain [ing
Would lay her down to rest, the weak complain-
Of her awaken'd babe o'ercame her weariness;
And she refused to listen to the voice
Of those who read consumption in the flush,
That deepen'd on her cheek; and only once
While her sick babe was sleeping, did she walk
Abroad in the cool air; and then I met her
By the lone grave of him who in his life
Had loved full tenderly that babe and her.
She knew her child would die; but she had tho't
That she should watch its suff'rings, and stand by
To do that office that affection loves,
And yet doth weep to do—of closing up
The cold and stiffen'd lid; and she had hop'd
That when its pulse was still, and its young heart
Was silent in its bosom, that her hands
Would shroud its limbs for burial, and her lips
Press the last kiss upon its clay-cold cheek
Before the foul worm's riot.—But she sunk
Beneath her ceaseless watching, & consumption
Quicken'd his fearful work. Her pulse grew [quick,
And her limbs faint, and restless fever follow'd,
With his consuming thirst, and wild delirium
Seiz'd on her heated brain; and she would clasp
Her pillow in her frenzy; and cry "hush,
Sleep on, my babe;—would that thy mother's heart
Could bear thy pain for thee;—sleep on, sleep [on."
And when at times she wept, and the cool tears
Came down in freshness on her bosom, reason
Would for a moment gleam; and then she knew
That she had not her babe, and she remember'd
That it was sick and wasting—and a sorrow,
Such as a mother's heart alone can feel,
Sat heavily upon her.

'Twas the hour
Of midnight—and the heavy air lay slumb'ring
As if in a deep trance, and the green leaves
Forgot their undulations—and press'd down
By the night falling dew, seem'd overpower'd
By a resistless sleep. The watch-dog's bark
Was heard not in the distance, all except
At hourly intervals, when the chiding clock
Rung out the passing hour, one sudden howl
Broke in upon its echoes, and again
Unbroken silence reign'd. The weary nurse
Had kept her drowsy watch, and the sick mother
Lay still upon her pillow, singing fitfully
A low and soothing lullaby; and when [fus'd
Her voice grew faint, and her parch'd tongue re-
To do its office more, she smil'd and said,
"'Tis well, my wailing babe, thy mother's voice
Grows weak in lulling thee, and her fond heart,
Which liv'd not, but to quell thy infant tears
And soothe thy grief awhile, is fading with thee,
And so 'tis well: and I will only wait
To see thee plume thy wing, and then my life
Which flow'd from thee its fountain, will dry up,
And I shall follow soon." She would have spo-
ken
Of him who gave that infant child its being;
But e'er the accent fell, she turn'd her head
Aside upon her pillow, and a gush,
As if her "head were waters," and her heart
Had loosen'd every feeling in the flow—
Came out to tell that thought's full bitterness.
Freely, and long she wept: and all who sorrow,
Can tell the soothing influence of such tears.
They had not dried before her moisten'd lashes
Had fallen like a veil, and she was sleeping,
As if she had not wept. She woke serene
And calm as in the hour of health: Her cheek
Had lost its fever'd flush, and in its stead
A snowy paleness overspread her features,
And she look'd soon to die." It was the calm
Which oft precedes departure, and which quells
The native speaking lustre of the eye,
And gives it an intense and still expression,
As if the soul was rapt with the far glance
Of the half veil'd eternity. She spoke,
And ask'd to see her babe. It had been sleeping
Quietly upon its nurse's bosom, though so still,
She knew not but its spirit was in heaven.
They brought it to her, and she gently kiss'd
Its thin and wasted lip, and ask'd them then
To lay it on her bosom, and to wind
Her nerveless arm around it, that her eye
Might rest upon it in her agony.

She died—and they who stood around approach'd
To take her infant from her cold embrace,
Fearful that it might wake it from its sleep.
But it could wake no more. They moved it not—
Only to place it closer to her bosom,
And wrap them in the vestments of the grave.

ROY.

From the Troy Review.

MUSICAL ADAPTATION.

There is much error in the manner of conducting the musical performances of our worshipping assemblies, in relation to appropriate adaptation, that needs correction. Sufficient attention has never been paid to circumstances that are connected with musical effect. The Christian church has settled down into a kind of apathy on this subject, that has resulted in the total annihilation of the principles by which this exercise ought to be governed. On the Sabbath, we have appointed seasons for praise, and to this *we* have no objection. But when there is a special attention to religion in a congregation, when men become alive to the interests of eternal things, and souls begin to inquire what they shall do to inherit eternal life," the usual method of conducting the exercise, particularly in those prayer meetings that are called for specific purposes, is, in our opinion, liable to abuse. In the social prayer meetings convened for special objects, if music is introduced at all, we think that care should be taken to avoid the result which very frequently occurs, of driving from the minds of the hearers the object for which the meeting was specially called. Singing between each of the prayers is calculated to divide the attention, and if the music is not well adapted, it will entirely dissipate the thoughts. Special blessings should be sought in a special manner, and meetings for specific objects ought to be conducted without reference to forms. How, then, can it ever be deemed expedient, to make a practice of closing these meetings with the Christian Doxology? Not that there is any impropriety in the thing itself; for when due attention is paid to circumstances and occasions, the Doxology will form a very suitable close; but there is danger of abuse in any practice when not strictly guarded—and formality in worship at such seasons, seems utterly inconsistent with the objects proposed by the meeting. If music is introduced at such meetings, it would, as a general rule, be advisable, in our opinion at least, to confine it to the commencing, or opening exercise.

Miscellaneous.

A SCENE IN THE SANDWICH ISLANDS.

(From Mathison's Travels.)

Aug. 5.—This morning I went to Coxe. Krimakoo, intending to purchase some goats. I expected to find the chief, as usual, either sleeping, or smoking, or drinking, or busy trafficking like myself. The door of his hut was half open, and I was about to enter unceremoniously, when a scene too striking ever to be forgotten, and which would require the hand of a master painter to do it justice, suddenly arrested my whole attention.

About a dozen natives of both sexes were seated in a circle, on the matted floor of the apartment, and in the midst of them sat John Honoree, the Otaheitan catechist. (These catechists are converted natives who are appointed to impart to their less enlightened brethren the instruction they have themselves received.) All eyes were bent upon him; and the variously expressive features of each individual marked the degree of interest excited by what was passing in his mind. So absorbed, indeed, were they in their reflections, that my abrupt appearance at the door created for some time neither interruption nor remark. The speaker held in his hand the Gospel of St. John, as published at Otaheite, and was endeavouring, by signs and familiar illustrations, to render its contents easy of comprehension. His simple and energetic manner added weight to his opinions, and proved that he spoke, from personal conviction, the sincere and unpremeditated language of the heart.

The chief himself stood in the background, a little apart from the rest, leaning upon the shoulders of an attendant. A gleam of light suddenly fell upon his countenance, and disclosed features on which wonder, anxiety, and seriousness, were imprinted in the strongest characters. He wore no other dress than the *maro* round the waist, but his tall athletic form, and bust, seen bending over the other's shoulders, and dignified demeanour, marked at one glance his rank and superiority over all around. One hand was raised instinctively to his head in a pensive attitude.—His knitted brows bespoke intense thought; and his piercing black eyes were fixed upon the speaker with an inquiring, penetrating look, as much as to say,—"Can what you tell us be really true?" I gazed for some minutes with mute astonishment, turning my regards from one to the other, and dreading to intrude upon the privacy of persons whose time was so usefully employed.—At last the chief turned round and motioned with his hand, in a dignified manner, for me to withdraw. I did so; but carried away in my heart the remembrance of a scene to which the place, the people, and the occasion, united in attaching a peculiar interest.

THE SINS OF SHAKSPEARE.

[The productions of this author are admired by multitudes; and there are undoubtedly interspersed in them many passages of fine writing, much good sense, and some maxims of general wisdom, which deserve respect and attention. But these excellencies are unhappily and strangely blended with opinions and principles and indecencies of language, that are not only unfit to be read, but disgusting to modesty. If Shakspeare be read at all, he should be read only by persons of mature judgment and confirmed virtue. The following is a just description of some of his odious passages.]

Ch. Watch.

Here is the king and high priest of those vices and follies! Here is he, whom men of folly profanely call nature's miracle!—Here is he whom princes choose for their cabinet-keeper, and whom maids of honour take for their bed-fellow!—Here is the prime teacher of nine worlds, foppery and folly. On thee, William Shakspeare, I charge whatever of such lawless filleness and immodest folly hath defiled the land since thy day! Verily I say, that since the devil fell from heaven, he never wanted agents on earth; yet nowhere hath he met with wizzard having such infinite power over men's souls as this pestilent fellow Shakspeare.—Seek a wife a foul example for adultery, here she shall find it. Would a man know how to train his fellow-murderer, here shall he find tutoring. Would a lady marry a heathen negro, she shall have chronicled example for it. Would any one scorn at his Maker, he shall be furnished with a jest in this book. Would he defy his brother in the flesh, he shall be accommodated with a challenge. Would you be drunk, Shakspeare will cheer you with a cup. Would you plunge in sensual pleasures, he will soothe you to indulgence, as with the lascivious sounds of the lute. This, I say, this book is the well-head and source of all those evils which have overrun the land like a torrent, making men scoffers, doubters, deniers, murderers, make-bates, and lovers of the wine pot, haunting unclean places, and sitting long at the evening wine. Away with him, away with him, men of England! to Tophet with his wicked book, to the vale of Hinnom with his accursed bones!—*Secretary Tomkins in the novel of Woodstock.*

ELEPHANTS.

"While I was thus employed," says Major Denham in his Travels in Africa, "Marramy came galloping up, saying that he had found three very large elephants grazing to the southeast, close to the water. When we came within a few hundred yards of them, all the persons on foot, and my servant on a mule, were ordered to halt, while four of us who were mounted, rode up to these stupendous animals.

"The sheikh's people began screeching violently, and although at first they appeared to treat our approach with great contempt, yet, after a little while they moved off, erecting their ears, which had until then hung flat on their shoulders, and giving a roar that shook the ground under us. One was an immense fellow, I should suppose sixteen feet high; the other two were females, and moved away rather quickly, while the male kept in the rear, as if to guard their retreat. We wheeled swiftly round him, and Maramy casting a spear at him, which struck him just under the tail, and seemed to give him just about as much pain as when we prick our finger with a pin, the huge beast threw up his proboscis in the air with a loud roar, and from it cast such a volume of sand, that unprepared as I was for such an event, nearly blinded me. The elephant rarely, if ever, attacks, and it is only when irritated that he is dangerous; but he will sometimes run upon a man and horse, after choaking them with dust, and destroy them in an instant.

"As we had cut him off from following his companions, he took the direction leading to where we had left the mule and the footmen. They quickly fled in all directions, and my man Columbus (the mule not being inclined to increase its pace) was so alarmed, that he did not get the better of it for the whole day. We pressed the elephant now very close, riding before, behind, and on each side of him; and his look sometimes, as he turned his head, had the effect of checking instantly the speed of my horse. His pace never exceeded a clumsy rolling walk, but was sufficient to keep our horses at a short gallop. I gave him a ball from each barrel of my gun, at about fifty yards distance, and the second, which struck his ear, seemed to give him a moment's uneasiness only; but the first, which struck him on the body, failed in making the least impression. After giving him another spear, which flew off his tough hide without exciting the least sensation, we left him to his fate.

"News was soon brought us that eight elephants were at no great distance, and coming toward us; it was thought prudent to chase them away, and we all mounted for that purpose. They appeared unwilling to go, and did not even turn their backs until we were quite close, and had thrown several spears at them; the flashes from the pan of the gun, however, appeared to alarm them more than any thing: they retreated majestically, first throwing out as before, a quantity of sand. A number of the birds, here called tuda, were perched on the backs of the elephants. These resemble a thrush in shape and note, and were represented to me as being extremely useful to the elephant, in picking off the vermin from those parts which it is not in his power to reach."

10th of February.—"I this morning went to the eastward, in order, if possible, to get a sight of the herd of upwards of one hundred and fifty elephants, which some of the Arabs had seen the day before, while the camels were feeding. I was not disappointed. I found them about six miles from the town, in the grounds annually overflowed by the waters of the lake, where the coarse grass is twice the height of a man: They seemed to cover the face of the country, and, I should think, exceeded the number I had expected to see. When the waters flow over these their pastur'ages, they are forced by hunger to approach the towns, and spread devastation throughout their march; whole plantations, the hopes of the inhabitants for the next year, are sometimes destroyed in a single night."

From the (R. I.) Religious Messenger.

NEW THEORY OF THE WORLD.

Whilst Capt. Symmes, the discoverer of this theory, is in our region, illustrating its principles, and so many notices are given of its peculiarities, it may not be amiss to furnish our readers with some hints respecting it. A few items of this system may be summed up as follows:—

1. That the planets generally, and the earth in particular, instead of being solid masses of matter, are hollow bodies, with vast openings at the poles, of such a gradual formation, that mariners may sail over the rim without being sensible of it, in the same manner as they sail *round* the world, while they *appear* to traverse a level sea.

2. That the polar regions, when fairly gained, instead of being bound up with perpetual ice, are open seas, which Capt. S. attempts to prove from many respectable authorities.

3. That the shell of the earth is a thousand miles thick: the internal as well as external surface is a fit region for vegetation and life, and is actually inhabited by animals and men.

4. That the Indians have gone over the northern verge of the polar aperture, and followed a two year's hunting expedition in pursuit of game; and that the vast quantities of timber which float on the coast of Siberia, come from this inward world.

5. That by this theory, there are four sets of inhabitants, instead of two, who stand with their feet against each other.

6. That many of the phenomena of earthquakes, magnetism, &c. are more easily explained upon the principles of the new theory than those of the old.

Such is a brief outline of the new views of the construction of our globe; and it is due to the author of it to say, that an increasing number of men of talents and information are disposed to listen to his arguments with candor and attention.

It has been well observed, that the impressions of Columbus respecting the new world were as incredible to the people of that day, as are Capt. Symmes' respecting the new theory; but we are inclined to think that our projector will find greater impediments in the way of demonstrating this theory, than did the American discoverer.

PRESENT STATE OF THE ROCK AT MERIBAH.

"After two hours journeying, says Carne, we came to the celebrated rock Meribah. It still bears striking evidence of the miracle about it, and is quite by itself, in the midst of a narrow valley, which is here about 200 yards broad. There are four or five openings, one above the other, on the face of the rock, each of them about a foot and a half long. What is remarkable, they run along the breadth of the rocks, and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. —The Arabs still reverence this rock, and stuff shrubs into the holes, that when any of their camels are sick, they may eat of it, and recover. Two of the holes at this time were filled with seed for this purpose, and they believed it to be endowed with a peculiar virtue. The rock is of a very beautiful granite, is about five yards long, five in height, and four yards wide. This narrow valley soon opened into a plain, capable of containing a large number of people, where they probably stood, as well as around the rock, and in the valley, to receive the water that poured down around them."

A WORD TO THE SLOTHFUL.

By John Bunyan.

He that is slothful does his work by halves; and so it is with him that is slothful for heaven; he may almost, but he shall never altogether, obtain deliverance from hell; he may almost, but he shall never, without he mend, be altogether a saint.

Much of your lives is past; and *will ye be slothful?*

Your souls are worth a thousand worlds; and *will ye be slothful?*

The day of death and judgment is at the door; and *will ye be slothful?*

The curse of God hangs over your heads; and *will ye be slothful?*

Was Christ slothful in the work of your redemption?

Are his faithful ministers slothful in tendering this unto you? Are you not slothful in hearing them?

And lastly, if all this will not move, I tell you, God will not be slothful or negligent to condemn you.

Dr. Blair and the Rev. R. Walker.

The late Dr. Blair, when concluding a public discourse, in which he had descanted with his usual eloquence on the amiableness of virtue, gave utterance to the following apostrophe:—"O virtue, if thou wert embodied, all men would love thee."

His colleague, the Rev. R. Walker, ascended the same pulpit, on a subsequent part of the same Sabbath; and addressing the congregation, said, "my reverend friend observed in the morning, that if virtue were embodied, all men would love her. Virtue has been embodied: but how was she treated? Did all men love her? No, she was despised and rejected of men; who, after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves." The effect of this fine passage on the audience was powerful.

WILLIAM PENN.

A man is now living in Buck's Co. Penn. by the name of Preston, whose grandmother died in the year 1774, and who had seen William Penn when he first landed at or near where Philadelphia now stands. He stated that his grandfather informed him that when the ship in which Gov. Penn sailed, came up to the Neshameny, he was met by the Indians—and that the mast struck the trees of Levede's hill, the present Navy-Yard. She says that the white people had prepared the best entertainment they could, for the Governor and family. The Indians had done the same. William Penn walked with the Indians, sat down with them on the ground, and ate with them *roasted acorns and nominy;* this pleased them so that they began to show how they could *hop & jump,* but that Penn stepped up and *beat them all.* Such wise complaisance won and secured their friendship and affection for him during his life.

GAMING.

We do not remember ever to have seen the maliguant consequences of this vice presented in stronger colours, than in an account of the facts of a great body of gamesters at Hamburgh, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination, during a period of two years.—*Philanthropist.*

Of six hundred individuals, who were in the habit of frequenting gaming houses, he states, that nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self murder. Of the rest, not less than a hundred finished their career, by becoming swindlers or robbers on the high way. The remnant of this unfortunate group perished; some by apoplexy, but the greater part, by chagrin and despair. He mentions that during the whole space of two years, to which his journal is confined, he did not see one of these six hundred gamesters with a new dress.

It is estimated that the sums hazarded at the gaming tables of Paris, amount to the enormous total of three hundred and fifty or sixty million francs, or about sixty-five million dollars a year.

The transition from a partial exhibition of truth, to the adoption of positive error, is a most natural one; and he who commences with consigning certain important doctrines to oblivion, will generally end in perverting or denying them.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826. 6tis

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. BRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

New Books—No. 40 Genesee-Street.

JUST received by HASTINGS & TRACY, Sermons on Important Subjects of Doctrine and Duty, by Rev. D. C. LANSING.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.